MAKING OF PERSONALITY

W. TUDOR JONES

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BY

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PREFACE

THIS small volume may be looked upon as a sequel to my last one—*The Training of Mind and Will.* My main object in the previous volume was to emphasise the inward side of life. My object in this will be to show the indissoluble connection of the inward and the outward aspects of life in the making of Personality.

In the great shuffling of individuals and nations during the past six years many of the old values of life have tended to disappear, and new values, still far from clear in their scope and significance, have arisen on the horizon. It is a matter of infinite significance in the history of the individual and of the race what should be let go and what should be preserved and carried to a further development. I have tried to indicate in a simple manner some of the great social, philosophical, and religious ideas which go to the formation of human personality. The little Book is meant mainly for the young, but it is encouraging to think that no one is too old to carry further the development of his own personality.

I wish to thank my friend, Mr. J. T. Walley, M.A., late Fellow of Jesus College, Cambridge, for reading the proofs and giving me several valuable suggestions.

W. TUDOR JONES.

Clifton, Bristol,
September, 1920.

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THE MAKING OF PERSONALITY

CHAPTER I

INTRODUCTION

We have lived for over six years through a period of infinite change. In 1914, up to the outbreak of the war, the nations of the world, as a whole, were in a state of comparative ease and material prosperity. The necessaries of the physical life were obtainable in a way unknown previously in the history of the modern world. Educational advantages had multiplied in all the civilised countries of the world, and although reforms were needed in many directions, still it can be said that human life, as a whole, had easy access to many of the good things of the world. The result was, naturally, that we rested on our achievements, on our capacity to simplify the various relations of life, and to emphasise those sides which were nearest to our hands. The catastrophe came; the old material values of ease, smugness, and security came to the end of their tether, and enormous demands were made upon practically all the nations in meeting problems of the utmost range and significance. Rightly or wrongly, each nation felt that it had to

summon forth energies hitherto unused for the preservation of its safety and future security. And though, unfortunately, the material that had to be employed for this end was mechanical in its nature, still this did call up qualities from the depth of human life. Any one observing the change in our soldiers and sailors during the earlier years of the war saw a very sudden transformation in their personalities. And this was also true of those who were older. It was hoped by many that this increase of ability, will-power, and idealism would last during the future years, when peace would have been realised. That this is not the case is evident to every eye that is trained to observe. When the war dragged on, year after year, signs of weariness of body, mind, and will were visible. Fortunately, these signs did not with us degenerate into a panic before peace was proclaimed. But it is almost a certainty, had peace not then come, that these signs would have run their course in a downward direction, because the task was becoming too great for human nature to bear.

The nation returned to its ordinary work very slowly, and it has even yet not fully recovered from its weariness. It takes time, whether we like it or not, for the healing process to take effect whenever mind and body have suffered under an excessive strain. The cure cannot be hurried, nor can the nature of man be patched up in a day. The reforming of the human personality takes time, and

requires the presence of ideals sufficiently intense and for a sufficiently long time in order that life may be set in motion once again in a new groove. The nature of man is what long, insistent, intensive thoughts and ideals have made it. These form complexes or substrata in the nature which give the whole nature its particular bent.

The years prior to 1914 cannot be recalled: there was much in them which has passed away for ever. The years of the war cannot be recalled, for there is so much in the nature of war itself which should pass away for ever. The trouble is that much in the environment of life prior to 1914 was not conducive to the further development of our personality; and much during the war itself was not conducive to the same further development. There was much goodwill and human feeling amongst us prior to 1914, but there was but little attention paid to the energies and abilities that are lying dormant within us. There was a tremendous amount of energy, ability, inventiveness and strong will present amongst us during the years of conflict, but *some* of the best qualities of human life cannot thrive under conditions of warfare. What is required, then, is that the humanitarianism present with us prior to 1914 and the energy present with us during the conflict should be preserved, united, and compounded as a basis for the future growth of our individual, social, industrial, cultural and religious life.

To show how this is necessary and how it can be

done is the object of these chapters. It is to be borne in mind that life is a very complex thing—the most complex thing in the world. It has so much material pouring in upon it from all kinds of directions. This material is made up of such different elements, touching so many different sides of our nature. If this fact is forgotten, the material is taken in by us and is not assimilated. If so taken, it cannot have a good effect upon us more than undigested food can. It is only material which is properly assimilated that can prove effective in the genuine, real growth of life. The material, varied as it is, answers to different needs of our nature. Different material can be utilised by different aspects of our nature for different purposes. I have taken four important sides of our nature into consideration. These four sides really include the whole field of life where material is to be obtained. We cannot be in all parts of the field at the same time, but that does not prevent us from working each part of the field, because each part answers some purpose or end of our nature. After each part of the material has been worked out, we can then cast a survey over the whole field, and thus bring the scattered elements to a totality or whole. At the time of working, in connection with each part, we were (or ought to be) too busy to think over or to survey the other parts, but when work in particular corners has been well done we can lift our eyes and cast a survey over the whole. In the language of Philosophy the special corners are termed *particulars ;*

the survey of the whole, which is now an idea of the relations of the particulars, their similarities, their differences and their varied values for us, is termed a *Universal*. These particulars are like a number of articles which I am obliged to take with me on my holiday. They are many, however short the holiday may be. Instead of carrying them separately, and leaving some of them behind me in the train, I try to get them all into a bag, and if the bag is safe everything inside it is safe. The bag may be resembled to the universal which carries, includes, all the particulars.

All this may appear abstract and meaningless to some, but to the great thinkers of the ages it did not appear so. It appeared as a very important thing. It shows us how the human mind works with material of a very varied nature; how it gathers all this into a unity or whole under the form of thought. It is in this manner alone that man can progress. He begins with the life of the senses: he observes, hears, touches, tastes, and smells. And so does the animal. But man passes far beyond this level. He asks how one thing relates itself to another thing; he sees resemblances and differences between things, and thus obtains an idea of the behaviour of a number of things in their relations to one another. This procedure is certainly abstract, but thought in its development is obliged to be so. It has to step beyond the thing that is immediately given in front of it and ask, "*What* is that?" The world could not mean more

to us than to the animal if we were unable to pass beyond what we merely see or hear, and ask the question, What is this that I see or hear? Have I seen anything similar before? If I have, do I remember how it behaved then? In all this you are drawing upon your mind and memory of the past. Without that mind and memory of the past you could never know what anything is at all.

Now, most of the work of the world has advanced far enough into the regions of mind, meaning, value, and significance that it is no longer possible to ignore what has already been accomplished. It is a grievous mistake to think it possible for any individual to read the meaning of all the objects and problems which present themselves to him by any of the senses which he possesses. We do certainly *begin* with the senses in connection with our knowledge of most things, but we do not end there.

As will be shown at a later stage, some of the provinces of life lend themselves to our senses, and the whole of one's life may be occupied in observing or hearing; but if we cannot find time—and much time—to pass from these provinces to others which are mental and spiritual in their nature, man's personality, in spite of its potential powers, will remain at a naïve level of development. My plea, then, is that we should discover what is to be found on these other planes of life. We cannot discover these values without looking for them, and without some change happening in our nature with regard to them. That

the development of one or more of the senses suffices in order to know the most important qualities inherent in things is contradicted by the history of all the sciences. There were millions of people in the world who had had more opportunities than Sir Isaac Newton of watching apples falling from the trees in the autumn. But it was not to them that the Law of Gravitation first became evident. Why not to them, and why to Newton? They started with sight and finished with it. They had no more interest in apples than to gather them or sell them or eat them. Newton had by a long course of mathematical training prepared himself for connecting every piece of matter with every other piece. He revealed to mankind a secret concerning the *relations* of all pieces of matter—great or small—to one another. He started from sense, and from the individual apple he passed to thought, and to the relation of the individual object with the whole material universe. Had it not been that he had already cultivated *other* sides of his nature, the object of sight could not have meant more for him than it had meant for the remaining millions of people who had watched apples falling from the days of Adam and Eve down to their own day. The power which enables the man of knowledge, then, to understand the things of the senses is a power of thought. The object has to be transformed into a *word*, the word has to be transformed into a sentence, the sentence has to be connected with other sentences, and the process has to be continued. There

is necessary a kind of transformation of the world of sense into a world of thought before we can know the world of sense at all in any real way.

It will be shown how this truth is of all-importance in the development of our lives in the world. In other words, it will be shown how attention should be given to the various sides of our nature if we are ever to ascend much higher than the animal. When we see this truth we begin to feel ashamed of ourselves that we have remained so long contented with merely using our senses, and have hardly ever tried to get at the back of these. On the other hand, we see that our personality cannot grow unless attention is paid to the potency of thought that lies behind the sense-impression which we obtain from any object. We see, further, that this dissatisfaction with ourselves for remaining so long on the mere sensuous level is now beginning to create within us an interest in the *meaning* and *value* of objects which present themselves to us. We now wish to know what they are in terms of thought; we now realise that in terms of thought things are not often what they seem.

Evidently, if all this is to happen, some great change is to take place in our own nature. In *The Training of Mind and Will* I called attention to this change and to the possibility of bringing it about. There is here, of course, a great alternative placed before us. This great *Either-Or* means that, on the one hand, we are to remain merely on the sensuous level,

and leave our nature unmade, and stand only a little higher than the animal. Or, on the other hand, we are to become conscious of the enormous possibilities of our nature, and use all means at our disposal in order to become but little lower than the angels. Which of these courses is it to be? No one can answer it but our own deepest self. And that deepest nature is more than half asleep. It has to be stirred from its very depth, and brought up to the surface of our life. When this comes to be, the answer will be given, and our "grand triumphal march" will start in some such direction as is indicated in the following pages.

CHAPTER II

LIFE AS FRAGMENTARY AND AS A WHOLE

It has already been shown how we only begin with the meanings of things when we employ nothing but the senses. From the sense of sight we know that the apple comes down to the ground and does not go up to the air, but we do not from the sense-level alone know *why* it comes down. When we do know the *why* of its fall we know more about it than before, so that it may be said that the knowledge we had of it before is no more than a part or fragment of what we know now. And, although we know more now about it than we knew before, still we are not satisfied with what we know now. We turn to our mind for a further explanation of the fact. We can then see that what we know about it at each final stage is more than we knew at any prior stage. What we knew at any prior stage may be termed, then, a Part of what we know at each later stage. It is then clearly seen that our greater knowledge of things comes about by means of some movement, from stage to stage, of the mind itself. There is, thus, at work, by means of the mind, a power which enables us to pass from

the fragmentary aspects of things to aspects more comprehensive, unified, and general. Newton was able to relate the particular apple to other things, to place it in relation to things with which it had never been placed before. That is what Natural Science constantly does. The scientist observes things. He is not satisfied with leaving any object in a state of isolation. First of all, by his mere sense of sight, he sees the object in its isolation—standing by itself: it is just thus the naïve mind sees it. But the scientist soon sees that the object has connections in various directions. It acts upon objects and is reacted upon by objects which had not been perceived before; and the genuine scientist never ceases to be on the look-out for ever more comprehensive relations. At the end of each stage of his observations he is able to express the meaning of the object in ever more comprehensive forms. He generalises with regard to the object; he may frame a Law (or general statement) which shows that the behaviour of certain aspects of the object is similar to the behaviour of many other objects which may be dissimilar to it in all other respects.

What a different kind of mind such a scientist has when he has paid a great deal of attention to some object in the world outside from what he had before he had done all this! Indeed, two things at least have happened. He sees the world in a deeper kind of way than he saw it before, and a deeper and more comprehensive experience has become his. This is

true not only with regard to objects in the world outside, but is true with regard to everything the mind comes in contact with. The nature of man thus comes to read all things more and more clearly, and a terminus to this development need never take place. That is exactly what I mean by Personality. It is no ready-made faculty of man, but a potency which comes to ever greater actuality by its contact with all things, and by its reading of all things in the light of the more unified and comprehensive knowledge and experience which its possessor has gained. How could such an increased knowledge and experience come to man without paying attention to the fragmentary and to the more comprehensive—to the Part and to the Whole?

Life is a reciprocal movement from the fragmentary to the comprehensive, from the Part to the Whole, and from the comprehensive to the fragmentary, from the Whole to the Part. We are obliged to begin often with the fragmentary, but the subtle danger is to end with it. The fragmentary must be brought into the mind, and there must obtain its meaning, value, and significance.

Life as Fragmentary has, then, two entirely different meanings, one of which retards the development of Personality, and the other which furthers its development. The retarding factor plays its part somewhat as follows: Our knowledge of objects in the external world comes to us by means of the senses. The two most important of the senses are the visual and the

auditory. We are able to see and hear things. This is a kind of knowledge which certainly we have in common with a great part of the world of life below us. It is likely that the world of man lived for a long time on the fringes of this level. Primitive man was able to see and hear objects; he was able to distinguish certain superficial resemblances and differences between things, but he was not able to penetrate far beneath the surface. He was able to do all this without being conscious of himself as an agent in the act of seeing or hearing, and certainly without being conscious of any clear ideas about things. The needs and demands of his physical nature were thus satisfied by a kind of instinct which he had somehow inherited; his organism was already fitted to make certain responses in order to satisfy such needs and demands. But the moment the nature was satisfied the instinct receded into the background, and only came to the foreground once again when a similar need and demand asserted itself. In the interval between the two needs and demands probably no experience in a mental sense was present. The creature (animal and man) was thus dependent on the presence of the perpetual representation of an object in order to create some kind of awareness within itself of what would satisfy its requirements. Man has the tendency to spend, even to-day, a great deal of his life somewhere in the neighbourhood of this level. It is at once seen that the deeper, more mental, part of his nature thus ceases to operate. He has not carried the impressions of the

senses into his mind; he has not reflected upon them, and consequently they mean so very little to him. If his nature is satisfied with merely viewing things on this level, he is obliged to obtain objects from the world outside in order to keep himself from remaining on the plane of internal, mental torpor. Thus, his intellectual and moral conscience sleeps. Mental and moral possibilities remain unawakened, and he remains at the mercy of external circumstances—for good or for ill—to decide almost entirely what his life shall be. He remains indifferent to the possibility of any mind of his steering the course of his life, and he simply drifts through life as a piece of wood drifts down the stream. The failure to rise from such a level is due to the fact that so much of our inheritance belongs to the world below us. We have obtained that inheritance for nothing; it has passed down to us from all the generations of man, and there is far more of the physical than of the mental present in it.

If the situation I have here tried to sketch is a true one with regard to so many human beings, is it not evident that the cause lies in a deficiency of the mental and moral qualities of our being? It is so; our nature is constantly tied to the objects of sense, and no effort is made to retain these impressions in the mind and memory when the objects have disappeared. Our nature thus remains fragmentary; we are still living at the beginning of things, and have more affinity with the savage than with the cultivated mind. Meaning after meaning remains unrealised by us; life never

passes out of its shallows; existence and reality consist almost entirely in what is seen or heard. We fail to realise the meaning that is already an inheritance of the past, brought forth by means of the work of the mind, and consequently we are utterly incapable of furthering the development of things. How can we expect to further the movement of the world when we do not understand either what is in the world or what is capable of being in ourselves? We often speak of the waste there is in Nature—that of fifty seeds she often brings but one to bear. It is so: there is a prodigality of life everywhere, but so much of it seems to run to waste. It is not so evident that a similar waste can be discovered in the nature of so many human beings. Men and women, born with normal possibilities, allow the best qualities to remain almost asleep throughout their lives; they have not been taught, many of them, that the possibilities are present in them, and even those who are taught pay but little heed to these possibilities and simply live on the surface of their lives, rushing from place to place to try and satisfy the shallow nature by anything, anywhere, anyhow. That is the tendency of all human beings—to live on the line of least resistance, to handle things in the shallowest way possible, to be satisfied as long as the surface pleasures of life get their fill. It is as clear as daylight that no nature of man can grow without being fed on some better fare than this. The growth of personality cannot be found in these initial stages. I have already stated

that the initial stages are necessary. We are compelled to observe and to listen to the things which present themselves to our eyes and ears. But if they are to possess a meaning and worth to us we have to catch the sense impressions in the region of the mind. We must reflect upon them; and it is to this point we now turn.

The world in which we live is composed of innumerable objects. In some respects all these objects differ from one another. No two plants of the same species are exactly alike; no two trees are of exactly the same size and of the same shape. Besides this, no single human being and no collection of human beings can ever hope to see all the things that are in the world. But nothing prevents us from seeing as much as possible. If we cannot get everything, that ought not to mean that we are to be satisfied with nothing, or with as little as possible. We have to deal with the selection of the objects which can be obtained from the world in the best way possible. How can this be done? And why should it be done? It has already been pointed out that the mind has something to do with the things which are "given" to us in order that we may know what they are. We have to pass from the particular to the general. Take the following illustration: A farmer (of the old time) when working in his field came across a very old briar root. It smelt sweet. The root had a head and a stem to it. It looked like a pipe even in its natural state. That particular root was the only one he had

ever seen that looked like a pipe. He polishes it, and makes a pipe out of it, and it turned out to be a far sweeter thing than anything he could buy in a shop. But even the best pipes do not last for ever. He required another, and he now goes in search of old briar roots, so that he may proceed in the same way as before. He wanders across the fields, and at last finds another root. He recognises it. Now, there was ever so much more present in that farmer's mind *after* he had made the first discovery than *before* making it. He had thought and said to himself: I must look for another similar piece of wood and make another pipe. When he thought and said this, that other piece of wood was not present before him. But he had obtained, by carrying his impression of the first piece of wood into his mind and memory, a new mental power which enabled him to believe that a similar piece of wood might be found, and might be turned to the same use as the first piece he had stumbled across. The two pieces of wood, one real, the other capable of being realised or found, were present as *one* idea in his mind. That one idea constituted for him, in that respect, a totality or whole. He would probably have found nothing if he had remained satisfied with what he had stumbled upon in the first instance. His general idea leads at last to the realisation of two actual pipes instead of one, or instead of one real one and one possible one. The farmer may not stop here. He may realise a big business in briar pipes, and open at last a large shop in the nearest town. If he

wishes to do this he cannot possibly do it in any other way but the way of passing from a fragmentary idea concerning one object to a more general idea which includes some objects which he now possesses and some which he does not now possess except in idea, but which he believes he will soon possess in reality.

Besides gaining two new pipes, the farmer's mental nature has grown in the process. Of course it has not grown in all directions. He may still make himself ill by smoking too much. And if he does not do so, he proceeds in the same way precisely here as in the first instance. He takes up certain seemingly isolated objects or impressions of objects or ideas of objects. He reflects upon these and obtains an *explanation* of them. Whenever he faces similar objects in the future these obtain their meaning by means of this *explanation*. The objects are what this explanation states they are. This explanation is termed, in the language of Philosophy, a Norm or a Standard—something to measure or weigh the nature of the things which present themselves to us, and also to measure or weigh the nature of any fragmentary ideas which are floating about in our minds. These ideas float about because we have not brought them before the bar of the Norm or Standard. Once they are brought there they get their meaning, value, and significance. These floating ideas merge into this larger meaning, and it can be said that they *are* what they *mean* there.

Life is in this manner unified, and the mind is

deepened. The personality grows by its work in giving their meaning to isolated objects and ideas in the light of the larger experience that is already present in it. But it has to be borne in mind that it is we ourselves who have created these Norms or Standards. If we are cultivated men and women these Norms or Standards are now very different from what they were in the past, and if we continue on the true line of development they will be very different in the future from what they are now. This movement of human personality is, then, a movement from isolation and shallowness to an ever great depth and comprehensiveness of our nature. We are now able to carry the meaning of the world and life into ever larger and more compact forms, and under the guidance of principles ever more general.

It is evident that we cannot possibly do all this without material from the outside upon which we can work. We cannot conceive of a personality deepening and expanding without such material. When we reflect deeply upon anything we find that it is something from the outside which is related to us. If it were not so, it would be impossible for our personality to grow. Something personal, egocentric and morbid would take its place; and if we continued long in this condition we would soon find ourselves incapable of living the life of normal human beings or of earning a living at all. It is true that we have to do all our thinking by our own brains and minds, but it is also true that the material of the thinking consists of some

aspects of the world or of human society. We have, then, in this manner to be in the truest sense *ourselves* in so far as we exercise our own thoughts and wills; we have as well to step beyond ourselves and take into our reflection and consideration the objects which present themselves to us. We cannot otherwise exist at all in the world. But it has already been pointed out that there is a fundamental difference between taking the objects to mean only what they mean at their face-valuation, and what they mean after we have spent as much time as possible to understand what they mean. The meaning which comes through understanding sometimes contradicts the meaning given by the impression of one or more of the senses, and at other times it does not contradict the meaning given by one or more of our senses. In the first case, we may arrive at a conclusion that the moon is only about the size of a carriage wheel and is not more than a quarter of a mile away. But after reflecting on what astronomy tells us with regard to the size of the moon and its distance from the earth, we are obliged to arrive at a very different conclusion which irresistibly demands that we should discard the conclusion reached by the sense of sight. And although the sense of sight reaffirms its former conclusion after we have understood the deeper truth still we are compelled to deny for ever its validity. We see at once that something has happened in our minds which had not happened before, and it is this something which enables us to understand the world in a deeper way

than before, and which, at the same time, has added something to our personality. It is in some such way as this that the world has become more and more intelligible to man, and that man has stepped from the level of naïve, pre-scientific perception to the levels of culture, civilisation, morality, and religion. Man comes thus to realise the meaning, value, and significance of the things presented to him. He comes to feel himself less of an alien in a sphinx-like world, and more of a being who can slowly spell something of the infinite meaning of the universe and of life.

It is in this manner, too, that man gains his Freedom. The ordinary conception of freedom is that man can do what he likes, think what he likes, or not think at all, in connection with many of the most fundamental things. It is often thought that Freedom means taking the first, superficial impressions of things as being the only true impressions, simply because they are his own. But such an attitude does not deserve the name of Freedom. Have not many men been thinking over the things before we came on the scene? Has not the accumulation of what they have been thinking come down to us as an inheritance? Has all this nothing to say to us? It may be that the world has passed further than all this, but we have to understand a good deal of all this before we shall ever be able to make any real progress. Freedom consists, then, in binding ourselves to the final, reflecting, and willing conclusions which we are partially capable of forming, and that we should con-

tinue to do so without ever coming to an end of the process. These final conclusions become, in their turn, starting-points for further enterprises in connection with the nature of any object we are examining. Indeed, it may then be said that we do not arrive at any definitely final conclusions when we can imagine that we have now reached the end of our journey; that we know completely the whole nature of anything in the world. There must always be an open road in front of us. It is certainly true that as pilgrims we are entitled to take periodical rests on this road to eat our bread and cheese. There is a kind of fruition—of harvest—in connection with all the inquiries concerning the meaning of the world and of life. But the joy of the possession satisfies the nature much less with what it has given us than with the infinitely greater that is capable of being given. Life in this manner becomes a kind of game. We feel that we are equal to extracting more and more of the meaning of this mysterious puzzle; as the result of our efforts it yields to us more and more of this meaning, and we become conscious from what we have already gained that more still will yield to our efforts. Our being—our personality—grows in this manner. More and more "we see life steadily and see it whole."

But, as already pointed out, the material we have to handle is so very varied. Some of this answers the need of, or in other words has value for, certain portions or aspects of our nature, and some of it answers other needs. Certain phases of our being are in the

foreground and certain ones in the background when we are face to face with any object. It may be that the object is something to be understood. Then we must use the intellectual aspect of our nature in order to get an answer. It may be that the object is something to be done which we have not as yet done, and the moral aspect of our nature has to be called into activity. It may be that the object stands in front of us and demands the attention of our senses and our feelings, and thus our æsthetic nature is foremost. Or, finally, it may be that we are dimly conscious of the source of all that is true and good and beautiful to us, and so come to the belief that these great values of Truth and Goodness and Beauty must have had their source in something which is akin to them all, which includes them all, and includes infinitely more than we can conceive. Our religious nature has thus been stirred to its depth, and the idea of God arises within the deepest soul.

It will be my endeavour to show in the following chapters how personality grows towards this final goal, and how all the material which we handle in the world, with every side of our nature, can be made to contribute its own part towards this final solution of the meaning, value, and significance of human life and existence. This road is open to every human being. The entrance is narrow, but it is a matter of life or death whether we shall enter into the riches which lie beyond, or whether we shall starve our personality outside the gate.

It is now clear that we should constantly try to unite the Fragmentary and the Whole. The fragmentary elements of knowing and being should pass into the larger whole or experience in order that they may obtain their meaning and worth. They do thus contribute something towards making this whole more unified, more organised, and more inclusive. On the other hand, this ever-increasing Whole or Standard is brought in its turn to bear upon the manifold elements we meet in the world, in order to give to everything the truest weight and measurement possible for us. Thus, the Particular enters into the General—the smaller observation gets its meaning in the more inclusive results of prior observations present in experience, and the smaller idea can find its true meaning only when it is merged into a larger idea already present. Personality, by proceeding in this way, is true to the various kinds of reality which are constantly present before man, and is also true to the higher degrees of reality found in the meaning and value of the *total content and conviction* into which the single aspects have entered. These two sides of development have constantly to be borne in mind in order that the personality may grow on all its sides, and in order that justice may be done to the world without and to the world within. We come thus to experience more and more inwardness in our life; for our consciousness is actually ever creating *a second world of mind* within us, and, as already pointed out, it is this second world which understands and

appreciates what the natural world means and signifies.

You may say that all this is Metaphysics. Perhaps it is. But, in the words of one of the world's greatest thinkers (Mr. F. H. Bradley), what is Metaphysics but a study of first principles—a study of "reality as against appearance, or the study of first principles or ultimate truths, or, again, the effort to comprehend the universe, not simply piecemeal or by fragments, but somehow as a whole"? We cannot always be doing this, for a great part of our days is spent in dealing with the Fragmentary; but that as much time as possible should be devoted to the understanding and valuing, in terms of mind and will, of the fragmentary impressions which are made upon us from all quarters is the great call of our day. Every branch of work needs such a procedure if it is to advance; every personality needs it if it is to deepen and expand, and if it is to give an ever abler and better helping hand to transform the confusion and welter which are in the world to-day, and so inaugurate a new era of order and advancement in all the affairs of life and the world.

CHAPTER III

THE CIVIC LIFE

It has already been stated that the whole meaning either of the world or of life cannot be seen at a single glance, and also that the whole potency of our personality cannot be present in the particular corners of the field of life where we are obliged to spend so much of our time and energy. In the same way as the Particulars had to be observed and brought into the mind, and, further, had to be fused or compounded by the mind into a comprehensive and inclusive idea in order to form a Whole, so, in their turn, the various Wholes have to be treated in a similar manner, and have to form themselves under one universal idea or a few fundamental ideas which include them all. This latter fact becomes prominent in the moral and religious values which we form by means of reflection on the meaning, value, and significance of the smaller Wholes present in the special corners of the field of thought and activity. Just as we had to bring Fragments into a Whole in order that we might know what these Fragments meant, so we have to bring all the smaller Wholes into some more inclusive

Whole. But we have already seen that we had to be careful to observe correctly the Fragments. If, for example, we observe them incorrectly, the inaccuracy will penetrate into the Whole we wish to form concerning them. Every Fragment must be seen, as far as possible, as it is in its own peculiar isolation, and as it is in relation to its immediate surroundings, or else an incorrect conclusion will be formed concerning it. How very important it is then to attend carefully to things seemingly trivial, for thus we avoid grievous errors on a large scale. We cannot know very deeply about anything unless we attend to it and reflect long upon it.

It is in this manner we must deal with all the relations of life, or else these relations will pass over us and we shall have only the slightest consciousness of their meaning. We cannot afford to let our personalities be thus at the mercy of every wind that blows. We must re-act upon what comes to us, and we must try and carry further and higher into the world of mind and meaning so many of the things around us.

We all live in or near a village, town, or city. These are very different now from what they were a hundred years ago. There is still room for improvement, and I am coming to that topic very soon. But the houses are much better on the whole than they used to be; our streets are now lighted; the roads are being mended so that there is little danger of even a blind man breaking his neck. There are

institutions for the improvement of mind and body, of morals and religion, in most of our villages to-day. And in our large towns and cities there is often a superfluity of some of these. How empty life must have been when these were not in existence! How have they come into existence? They have come into existence by means of the co-operative work of men and women who *thought* of them, who gave a great deal of their time and energy to bring them to be. There would not have been any such buildings had it not been for such men. These people created the institutions. In the process of doing this they had to think of the nature of the use and end of these institutions. They had to become convinced that good, decent dwellings to live in are better for human beings than bad ones. They had to make up their minds that money spent on lighting the streets and on bringing pure water to the village was money well spent, because lives were saved in that very way. They had, further, to see that Schools and Colleges were of great use, for they saw clearly that the work of the world must go forward, and that we lose everything in the long run if we merely rest on what has already been achieved by our ancestors. For, if one place or nation sleeps, it has no right to shout in its sleep that other places or nations should go to sleep. In connection with all that has been done for the village or town thought had to be exercised, and especially collective thought. People had to meet and discuss things. Now, was it possible

for them to meet and discuss the various needs of the place without some kind of conviction of the value of the things they were discussing taking hold of them? Common sense tells us at once that these men became abler and better men by the very process of meeting together to discuss the needs of the place. They educated themselves by taking into consideration the needs of the neighbourhood, and they brought forth ways and means for educating others at a much quicker rate than they had been able to educate themselves. Their personalities were touched on the sides of their duties and obligations to human beings in their daily lives. The institutions which have been erected stand for qualities which are intellectual, moral and even religious in their nature. Men had to examine these qualities, believe in them, and give them tangible "incarnation" in the form of institutions. I ask again, what would have been possible for the inhabitants had it not been for such men? Nothing much more than is possible for the animal. And are we to rest contented without giving every human being, as close to his own home as possible, all the opportunities which will satisfy every side of his nature? But we hear it often said that there are some people in every place who are ambitious enough for such publicity. No men are perfect, but with all their imperfections these workers are, on the whole, far better than those who merely look on and criticise.

It is true that all of us cannot aspire after honours in a municipal sense. Our vocational work prevents

some of us, and other work demands a great deal of our time and energy. But no one is so busy as not to be able to be interested in the affairs of the place where he lives. Let us agree that a municipal body has a number of self-seeking men on it. The place suffers; the rates are spent in some mysterious way on what seems to bring no tangible return. It is useless to attempt to bring about a remedy by means of individual effort. An individual proves to be of little avail against a Body of men. But why does not that individual who complains gather together others who complain and form a civic band out of them to discuss the grievances and to publish on the housetops the new needs of the place? That is the only way to obtain genuine reforms either local or national or international. Two things at least will happen to such a Body of people who thus gather together. In discussing the needs of the place every member has some contribution to make and must make it. So each helps the other to understand things from a more general standpoint than was at all possible by thinking alone on the subject. A need hammered out by means of discussion constitutes a deeper and more comprehensive truth than it is possible for any individual to obtain by himself. And, in the second place, something *new* is actually created for the place which most probably will satisfy a need which the *old* thing could not satisfy, if, indeed, there was any old thing at all. The men in power will be obliged to give a hearing to a group from the outside in con-

nection with their shortcomings, if for no other reason than that an election will come round sooner or later. Thus, we ourselves are benefited and the place is benefited by such civic effort. But even if we cannot do much ourselves let us feel glad that others are doing something, and give them all the help we can. It is really astonishing how little attention was paid to things which were necessary and congenial to human life in our villages, towns and cities until the last fifty years. Congenial dwellings, clean water and clean streets, Schools and Colleges and churches, do exercise a healthy influence on the whole tone of human life. My main object in this chapter is to try and show that we ourselves are benefited by every kind effort we put forth for the good of the civic life of the place where we live. Am I not thinking of other people, even if I think of myself, when I spend an hour a week in discussing the needs of our village? Other people's needs consequently come into my own life. I am able to understand these needs of others better and better. I find that certain abuses are allowed to remain which injure the lives and morals of men, women, and children. I come to know these things and to feel with regard to them. I am the better man for it; for increased knowledge and deeper sympathy with the actual needs of any one are bound to affect a side of my personality for the better. In time, through such work as this, the roots of my selfish nature are gradually withering; for the good qualities of head and heart, obtained by coming into

contact with the needs of others, are pushing them out of existence and are doing their work of purification upon an important side of my nature which stood in dire need of ploughing and harrowing and weeding.

Further, mankind has missed an enormous amount of development because human beings have only partially learnt the lesson of the necessity of living occasionally together, and have dwelt on ideas of progress which were largely individualistic in their nature. Whenever human beings have failed to co-operate in reference to factors which constituted the essentials of development neither progress nor freedom has taken place. But whenever human beings, in spite of all the individual differences of their natures and even of their ideas, have all revolved around some common Truth and Goodness, true to all and good to all, there progress and freedom have started on their great upward march.

We therefore see that life has to accept obligations upon itself before even a village can move a step forward and upward, and even before a certain all-important side of our own personality can advance. This shows us that the individual life has somehow to get out of its isolation, and to become an active power in the work which lies around us. The meaning, value, and significance of this work around us becomes in this manner a meaning, value, and significance of our own life. This work is, in the first place, an object of *knowledge*. We have to know it,

to understand it, as thoroughly as possible. All this is necessary. We can know much about this work without a great deal of effort if we keep our eyes and ears open to what is going on around us. But nearly everybody goes as far as that, but if they do not go further they give no helping hand to the work of the village or town. We can go further by reflecting upon what is casually, daily observed. Our knowledge is now much clearer than it was on the previous level. But even some possess a good deal of knowledge about the work that remains to be done, and still they do not throw themselves into the doing of it. They, too, are largely lookers-on. Their personalities may still remain unaffected by what they know in spite of all their knowledge. It is interesting to ask, why is this so? It is so because the knowledge gained is considered as something apart from the work of the Will and of the world: it is knowing without doing. What is required to enable knowing to pass into doing in the case of every normal person is a little more reflection on the matter, and a little more awareness that the individual is an essential part of the whole that is around him. He has failed to enter into the work of the neighbourhood because he has hitherto considered himself in a large measure a being partially apart from the Society around him. That is the truer knowledge which he requires —the knowledge of the tie that binds him to those around him; the knowledge that nothing greater and better enters into human society unless people

bring it into society through their own thoughts and efforts.

When a person obtains the vision that he has to help to create all the good things which are required by the neighbourhood his knowledge begins to become effective; for he sees that knowing is meant for doing. When this happens, a deeper side of the man's nature is touched than was at all possible when he stood on the level of knowing alone. He now sees that the factors which make for the improvement of the neighbourhood are not ready-made: they have to be thought out, they have to be sought; in other words, they have to be *created;* and no individual has a right to remain outside this creative activity. Here, once again, it is evident that the advancement of any portion of human society proceeds parallel with the advancement of one's own personality. It is our own personality, united with the personalities of others, and compounding truths and ideals out of this union, that helps to create the forces which tell for the advancement of society. It is the Truth and the Goodness, which apply to us all and which are necessary for all, that constitute the levers which uplift society. This is true from the Parish Council to the State. The State in reality is only a kind of Parish Council on a large scale. It has no more autonomy than that of a number of individuals who have compounded a number of truths and laws for the security and welfare of the whole of the nation. If we are not satisfied with what is being done for us

we can bring to pass something better by the same means exactly as we reform the Parish Council. How do we reform the Parish Council? Only by putting better ideals in place of worse ones. The State can be reformed by putting forth, in a collective manner, ideals which every village, town, and city throughout the land feel are long overdue and absolutely necessary for the growing life of the whole of the community. We, as a collective group of villagers, pass our convictions to the Parish Council. When the Parish Council comes up to the standard of our own convictions it passes its convictions in turn to some larger Body, and that larger Body passes its own convictions to some still larger Body, until finally the convictions pass to the State itself. We thus get the State we deserve. What is required at the present moment is that we should clearly see this, that we do not stand idle and wait for others to bring about the reforms which we believe to be needful. Those who are "compounding" truths in the larger Assemblies of the country know too well that there is but very little conviction in the smaller Assemblies in connection with certain pressing needs and demands. A whole "revival," in the faith of what the great and good things of life are, is a pressing need to-day in every hamlet and town throughout the land.

Space will not permit me to carry this matter further, but I hope that enough has been said to show that participation in the civic life of the place

where we are situated constitutes an all-important means for the cultivation of a side of our personality which we dare not ignore except at the peril of becoming lop-sided in our life. Participation in such affairs will tell for the future welfare of the neighbourhood; and every neighbourhood acting upon this maxim will really be lifting up its own portion of the country to a higher plane; and if every neighbourhood will do this the whole country will go up. We thus come to see that each one of us has his and her work in the creation of durable and lasting values for the life of the community. We have now given up forever the idea that this is the work of somebody else: it is the work of every one to solder the various fragmentary ideals together and thus to create an over-individual ideal, and to bring it to pass—an ideal which is a *new creation* for all the individuals around us. Everybody will not come into this movement at once, but it is astonishing how a strong, united, popular lead is sooner or later followed by those whose brains are slow and whose steps are feeble. Instead of waiting for all to come in before starting the work, or for some one else to do it, we begin ourselves to bring to pass what we are convinced *ought* to be brought to pass.

What a startling change this plunge into human affairs will create in us! It will give us new and more important knowledge—unobtainable in any other way; it will bring dormant qualities of our nature to an awakening; it will give us some insight

into the forces which tell for the advancement of society; it will give us thoughts and ideals which are over-subjective in their nature; and so we become the possessors of a genuine Philosophy of Life which will make the world infinitely more real and suggestive to us, and bring as well spiritual over-personal truths and values which form indissoluble constituents of our growing personality.

CHAPTER IV

THE VOCATIONAL LIFE

THE Civic Life was treated before the Vocational Life because human beings are obliged to spend a good deal of their time together before they enter on their particular careers in life. We are members of families, schools, clubs, and churches before we have decided in what manner we are to earn our living. A part of the training in Citizenship is, then, prior to the training for a vocation. Every hamlet has some institutions where people meet to discuss things which are common to a number of them or to them all. The boys and the girls of the village have their clubs. The members of any club have to be loyal to certain rules which are to be common to them all, and which are meant to be good for them all. These rules have to be discussed, carried and put into effect. Certain members may not agree with all the rules. There are two alternatives for these: they may leave the club or they must abide by what has been decided. The very essence of the continuance of any institution—small or large—lies in the fact of loyalty to certain common ideals. There

are certain institutions from which the young cannot often withdraw of their own accord. Such institutions are Schools, for instance. The members of such an institution as a School have to obey the precepts of the institution whether they like those precepts or not. It is well that it should be so, for the boy or the girl through this comes to see that he or she is not as yet an authority on what should be done or not done. They have thus had set before them certain landmarks which they must follow, for unless these are followed the discipline and whole efficiency of the School breaks down.

It is so partly, too, with regard to the vocation. A wise parent or master knows the drift of our nature—its strength and its weakness—far better than we can know it ourselves in our young days. Young people are apt to make great mistakes in connection with their likes and dislikes, and part of their training should be to learn to listen to those who have observed them carefully for some years, and try to succeed in the direction mapped out for them. As will be shown in the next chapter, a good deal of general knowledge and some amount of culture are requisite before a young person can decide what his or her vocation is to be. But in the last resort the decision rests with ourselves. It is unwise to decide too early unless we are obliged to do so. Those who are not obliged to do so have enormous advantages over those who are obliged. Life, especially in the early years of the vocation, is much easier to the

former than to the latter. So much depends upon circumstances and necessities that it would require a volume to amplify this side of the subject. In any case, we have all to choose some vocation or other. Some vocations which many of the young are obliged to enter cannot exercise much influence for good upon their personalities. We are bound to admit this. Some kinds of work into which the young must enter are helpful neither for mind nor body. Circumstances have compelled many young people to enter these vocations—they were the only means open for them to earn their daily bread when daily bread was a pressing requisite, and when it could not be obtained in any other way. It is clear that the personality has to get some nourishment from sources other than the vocational source. And there is nothing, except one's own lethargy and ignorance, to prevent the personality from getting this necessary sustenance from other sources. Let me give a personal illustration. I was brought up in a village in Cardiganshire where a number of men earned their living by working in the lead mines. They had three miles each way to walk. You never saw a happier lot of men than these in coming home from their work. I watched them thousands of times as they passed the day school where I was a pupil. Something had happened on the road which enabled them to forget all the labour of the day. What was this? It was some problem in Literature, Ethics, or Theology they had been discussing all the way. I

can vouch for the accuracy of this statement, for two of these men taught me in the Sunday School between the age of five and eighteen. One taught us the principles of life; the other taught us the principles of knowledge. One drew our attention to the life of the Founder of our Christianity; the other to some of the fundamental principles of human knowledge. It has been my privilege to have had as teachers men of world-wide reputation in three Universities, but I venture to say that never have I had clearer presentations of life and knowledge than from these two miners on the Cardiganshire hills. These men used to meet and discuss great questions like the Being of God, the Freedom of the Will, the origin and nature of Conscience, and so forth. Their personalities could not be satisfied sufficiently by digging for lead. The very vocation, indeed, had its dangers. They rarely lived over sixty years of age. But their personalities were filled to the brim in their spare time. They were intensely interested in the great thoughts of the ages and in the noblest values which can ever enter into human life.

Many to-day are, doubtless, tied to similar vocations. These have awakened to the legitimate need of their personality obtaining a higher standard of material comfort. No one should grudge such men this benefit. But I am putting the question to them, if their eyes happen to fall on these pages: What are you doing with your spare time? Are you educating your personality outside the vocation if there are no

means of educating it inside? Are you taking advantage of the opportunities which your village, town, or city offers you in connection with the great values of human life and existence? If not, your personality remains dwarfed in spite of the fact that the material comforts of life have been increased. These material comforts cannot satisfy man's deeper nature either intellectually, morally, or religiously. If you are educating your personality outside the vocation, if there is no room to do so inside, nothing prevents you from rising beyond the vocation and from obtaining the best values the world has to offer to a human being.

But many vocations are different from those already mentioned. One is capable of filling them with a considerable degree of comfort of body and mind. These, as a rule, are vocations which are in a state of *becoming;* they have become richer and fuller in course of time. Many young people seem to think that their main work is to fulfil these just as they were fulfilled when they entered them. Such vocations are capable of educating the personality—they possess scope enough for the individual's mind and will. It is necessary to fill the vocation as it was filled before, granting that it was filled well before. But very soon it will not be filled well if it is only filled merely as was done before. This is the accusation which is brought against us as a people. We fulfil our work merely as it was done before. How can anything *new* come into the particular vocation

if we are entirely satisfied with what was there before? Somebody else, in some other town or country, is not satisfied with what was in that particular vocation before. These are on the look-out for improvements, and improvements have the tendency to be realised when they are looked for. If any vocation lends itself to an improvement we are not doing our duty towards it by merely imitating others who were in it before. For the sake of the particular business and for our own sake we must all try to fill the vocation better and better as the days and the weeks and the years pass away. We must bring more observation, experiment, and reflection to bear upon it. Some one asked the great chemist, Ostwald, if he had observed whether his old pupils who had risen to eminence showed in their student days some marks of their future greatness. His reply was in the affirmative. They had one particular mark: they were dissatisfied with the existing explanations of the subjects they were investigating under him. There was present in their minds some kind of conviction that all that had been said about these subjects was not all that could be said. And their main bent was upon this unknown-something-more that could be said. Of course they had made themselves thoroughly acquainted with what had already been said. If they had not done this, what meaning could their statements have? None whatever, for they would be speaking out of ignorance and not out of knowledge. Even if they had known all that was known

before, and had no desire to know anything *more*, the gate to renown was closed to them.

The history of every department of human knowledge verifies this saying of Prof. Ostwald. And our country's need calls aloud to-day for this spirit. Most of the departments of work are capable of improvement. The days of invention and discovery ought never to be over. And even if our work lands us in no discovery or invention the spirit of inquiry which we are constantly trying to put forth in our work enables us to turn out better work, and has a healthier and even more exhilarating influence upon our personality. We become more loyal to our work, more attached to it, and are consequently better able to turn out ever finer work in our particular vocation.

But we must not be swamped altogether by our work. There are other things which call for our services. I have already shown how civic work calls for some part of our time, and I shall try to show in the two following chapters how general cultivation in fields beyond our own particular field and in religion call for our aid, for our own sake and for the sake of the world.

Further, there are others who attempt to find their whole personality realised in the vocation; and in such an attempt they certainly fail. But the failure is greater in some instances than in others. For example, one man has a great ambition to become wealthy and to exercise power over as large a number

of human beings as possible. He succeeds in creating great wealth by means of his own initiative as well as by means of having other human beings dependent upon him for their living. He succeeds in obtaining the satisfaction that others are actually dependent upon him—that they are in a very large measure actually under his power. A person of this nature may develop qualities of value in connection with his own personality, but, speaking generally, such a person has often certain very important elements lacking in his personality. He has to think more of the factors which tell for his personal success than of the needs of those whom he employs, and consequently the humanitarian side of his nature fails to grow. He may be *just*, but he is certainly *hard*, and fails to see that every human being is more, or ought to be more, than his or her work. Such dangers are practically unavoidable, and produce very one-sided personalities.

Persons such as we have just mentioned meet dangers also from other directions. They have spent so much of their time and energy on mechanical things that they have lost interest, in a very large degree, in important elements which tend to unfold human nature. They often ignore too largely the civic, cultural, and religious sides of their nature. Surrounded by all the material comforts which their abilities and energies have brought about they find in the evening of their days some deep longing for *something* which it is too late now to discover and

possess. Their lives, measured by the highest human standard, must be reckoned as failures in spite of their seeming success. Such men cannot satisfy their cravings of worldly ambition without paying too high a price in their nature; and the "very nature of things" brings its inevitable retribution. The whole of the personality cannot find its entire satisfaction in any work in connection with the vocation. Nourishment for the mind and soul must be sought in other directions as well.

With men who pursue some particular branch of human knowledge the case is partly, but not entirely, different. These men study with avidity their particular branch of knowledge; they may become experts in their branch and actually cultivate the branch to a further development. If the particular branch of knowledge deals with the literature of the world or with the history of human beings, certain human qualities are actually developed, which are outside their own particular sphere. This development is more difficult when the branch studied deals with some aspect of the physical universe or of the physical life. Here the scholar is constantly dealing with *things* and their laws, and he is only too apt to reduce human life, with all its other needs, to the laws of physical existing objects. How often great men in their own domain are like mere children in the ordinary affairs of humanity! They hardly ever mix with human beings except in so far as these human beings are interested in what they themselves

are interested in. The affairs of the town in which they live and work, the claims and importance of other provinces besides their own are largely ignored, the struggles and failures and the conquests of the social life of the world find in them, except very rarely, no loyal supporters.

We have arrived, therefore, at the conclusion that the work of the vocation must be done thoroughly, that as far as possible it must be carried to a further stage of evolution, and that in it an all-important aspect of the personality is beneficially helped towards a fuller and richer evolution. But, at the same time, we have seen that man's nature is so complex and its real needs (when discovered) are so numerous that values outside the vocation must somehow be made real and durable participants of the life. When this is done the various corners of the personality grow together, and a human being more and more perfect makes his appearance—a human being who leaves no side of his nature to remain in a dormant state, but who endeavours to see the relations of his life ramifying in all kinds of directions. To this important question we shall turn in the two following chapters. We may close this chapter by insisting once again that the vocation must not be made subservient to any other interest. We have to find as much interest in it as is possible; we must know what it includes and what it means; we must find something of our deepest soul's meaning and value in it by putting our deepest soul and mind into it.

Probably this is one of the main lessons which requires drilling into our mind and will to-day. Answering the call will mean a good for ourselves, and a helping hand towards furthering the success and prosperity of our country.

CHAPTER V

THE CULTURAL LIFE

It has already been noticed that human personality is many-sided, and has to be nourished from many different sources. The participation in the civic life has brought us great values, but in spite of this good result we feel at times that there are other values which are the possession of many other people, and which can become our possession.

In its turn, too, the vocational life has brought with it its rich reward. We have gained in our personality when we have thoroughly understood the vocation, and have tried to push it a few steps onward and upward. But, as already remarked, no vocation can unfold *all* the possibilities of our nature. We feel that we *are* more than we *do*. We even discover that others in the same vocation as ourselves have become the participators of values which cannot be discovered, in their entirety, in the vocation itself. In the same way as these men were freed from the narrowness of their "small self," when they passed from the fragments of impressions made by the world and life upon them, by linking all to a whole and unifying all in

that whole, so they have also discovered that at times they had to leave on one side their civic work and find something of value outside this. There is so much that is being thought about and done in this world which does not come directly to any of us. We must obtain it, then, indirectly. There is also so much of value in the world that does not bring with it a direct payment or an immediate happiness. But we shall soon find that the search for more knowledge and experience in these far-off provinces is after all a search for an increase of personality, and this increase will bring at last its own reward and its own happiness. There are no two opinions about this amongst those who have believed and acted upon the belief. They often found what satisfied some immediate need of their nature; they sometimes did not find what they were searching for, but found something better. The latter are like Saul, who went out to search for his father's asses and found a kingdom.

The world is so vast, and its meanings and values are so varied. We cannot get everything, but we have to try and make our outlook as comprehensive as possible, because every new thought and value gained by life in its contact with the world expands and deepens human personality. "Let knowledge grow from more to more," not only in the world at large but in our own experience, should be the ideal of every young person. But I wish you to bear well in mind that such knowledge should be thoroughly digested by us until it becomes a real portion of our-

selves, so that we can feel that we are what we know. When knowledge passes from being information about things, and when we pass from being mere spectators of the things we are examining, to being actual portions of these objects ourselves, then we have transformed knowledge into culture. This is the plea of this chapter. We must examine certain portions of the world and of life which lie beyond our own village, town, or city, and also beyond our vocation. Surely it is not in vain that we are searching for the meaning of the universe and of life, for these have some kind of answer for those who inquire of them.

We may, then, state that every one should possess a fair knowledge of how the world came to be what it is. It is not sufficient for us to give a verbal assent to conclusions which have been reached by others either in the past or the present. We ought to want to know how these men arrived at their conclusions. We want to face the problems as they faced them. Next to nothing happens to our personality by merely knowing that the earth is round unless we are able to prove this as was done by greater men. But when we come to understand the proof of these men we are more than we were before, and the physical world means more to us. The bit of intellectual work we have accomplished has brought a fuller and richer meaning of the world into our own lives. It is a fact that so many have too greatly ignored what has already been revealed by men of science. The result is that large numbers of people in all the civilised

countries of the world have not the slightest idea of the enormous changes that have taken place on the face of this earth. For probably millions of people in our own country the word *Evolution* conveys no meaning. And yet, close to their hands, there are institutions and books which explain all this if we merely ask them. There is something so lacking and so poor in a personality that makes no effort to understand as much as possible concerning the history of this physical planet on which we live. The bulk of the people take no interest in such a matter. That it is possible to make a scientific or philosophical subject intelligible and even interesting to people who were aliens to it before has been demonstrated sufficiently to those of us who have had to attempt this kind of work. Ordinary men and women can understand a great deal about many things if they come to believe that they can, and if it is presented clearly to them. What is at fault is not a certain semi-mental weakness in us but the lack of interest in the things of the mind. The things of the mind do not promise to bring us more good things to eat and drink and smoke. Good as these things are, and, doubtless, like many of my readers, I am not blind to the value of these things, still if the personality rests satisfied with them we are done for as a people. *Tastes of mind* are also required. If we test a new subject in the realm of the physical world we shall find that our horizon will soon widen and our personality soon deepen. We shall soon feel that we are a great deal

more than we were before if we only deal with some subject which describes and explains to us the history of the physical universe.

Closely interwoven with the history of the physical world is the history of Man himself—man as an individual and as a member of society. We cannot properly understand the meaning of our village or our vocation for us to-day unless we know a great deal about their transformations from the past to the present. What a vast amount of material there is to be found in our country in this respect! There is no country in the world which has experienced more changes in the evolution of its society than our own. We cannot say that we know our country at all unless we know a good deal of its past. The material to help us is here again close to our hands—in our mûseums and libraries. How poorer a personality that misses all this is than the personality that has taken some trouble to know the marvellous evolution of human society in this old land of ours!

In all countries and for thousands of years great thinkers have reflected upon the meaning of the universe and of life. That was their main vocation. They have extracted meanings and values out of the appearances of the world and life; they have penetrated beneath the crust of chance and circumstance; they have set up truths and standards of life before men which are fresh and needful even to-day, and which, indeed, will never wither. They have tackled the problems of man's relationship to

the physical world, his place in the cosmos, the relation of his body and mind, the origin and development of his thoughts and ideals, the evolution of his speech, his art of reasoning, and the pathway of his destiny. They have sung of his joys and sorrows, his love and hatred, his world of sense and of imagination, his pathway through life and over the dark river of death. Is all this nothing? It is really tragic to conceive of human beings passing their threescore years and ten in this world, and yet ignorant of the values which would have given wings to their youth, ever deeper realities to their middle age, and strength and illumination in the evening of their days. There is no excuse for it, and the only reason for it is an intellectual torpor which needs an immediate awakening.

We call upon the heads of families to face this problem for the sake of the coming generation; we call upon our teachers in primary and secondary schools and in the universities to awaken a love of knowledge in those who are under their care; we finally call upon the Churches of the land to do something more in this direction than has, on the whole, been done during the past fifty years—that they should pass from words and phrases to meanings and values, to something that touches the deeper personality of the young in such a way that the young themselves will seek for what expands and deepens their own personalities with just the same avidity which they are now exercising with

regard to football and boxing matches. There is room for everything in such a varied world as this. There is no need of telling the young generation that they should cultivate their personality on the side of sports of various kinds, and many of us are glad that it is so. But when I go through our villages and towns in different parts of the country I feel that all is not well with us from this standpoint of the cultivation of mind, will, and personality. The hours of labour are much shortened; the avenues to knowledge are much wider and more numerous than they used to be. But the desire to use them has not correspondingly grown. The hours are wasted; to-morrow has no more in it than to-day. So many young people, with great potential qualities, are passing a great part of their life doing nothing, interested so often in things which make no contribution whatever to their own life or to the life of their village or town. They marry, they bring children into the world, and little more occurs, except here and there, but the eternal recurrence of merely existing and merely going through a world and through a life which they neither understand nor appreciate. Those of us whose lives are amongst men know, of course, of many notable exceptions. We know how men and women have risen; we know how they have striven to become useful, and some of them eminent, members of society; we know how these exceptional men and women have realised that quite as much place should be given to duties as to rights

in life. These have stood upon their own feet and walked. They made a success out of their own lives, and did it without injuring the lives of any other members of the community. They endeavoured to understand things in the vocation and out of the vocation, and they succeeded in extracting values of Truth and Goodness and Beauty from the meaning and significance of the universe and of life.

It is to such examples, which now constitute but a small remnant, that we are looking for help to spread the greater knowledge and the higher tastes which are so near to all. The nation that will first succeed in this general culture will doubtless become the first among the nations of the world. It has a tool ready at hand which will penetrate into some of the darkest recesses of the world and of life, and which will bring out of the darkness into the light treasures old and new.

CHAPTER VI

THE RELIGIOUS LIFE

WHY should we not close our subject at the end of the last chapter? Was not a high kind of Idealism presented there, and, if so, have we not exhausted the factors which are able to influence personality on all its sides? No, we have not finished; there is *more* to be said. There is, indeed, something *essentially* more to be pointed out.

We have already seen that the three sides on which personality should grow—the civic, the vocational and the cultural sides—are capable of granting us nourishment for the growth of our true life and character. This chapter on the religious side of life does not mean that the three other sides are not to enter into this side—it does not mean that religion is something entirely apart from these three sides. In the development of the other three sides we were carried far beyond our own subjective life. We saw, indeed, that portions of the meaning, value, and significance of the world and human society became portions of our own personality. We are obliged to use all this material and carry it still further. We

discovered our relationship to the village or town in a particular relationship of our thought and activity towards it. Our discovery of the meaning of our vocation was found in the constant attempts we are making to understand that vocation, and in our efforts to bring it to an ever further development. The meaning of the world, human society, and life at large, was found in our looking *beyond* the village and the vocation to a much larger circle of thought and activity that had been operative in the past and is operative in the present. We did not discover the meaning of any of these forces without coming into contact with the subject-matter which pertains to each. Our view of things became more inclusive and comprehensive as we passed from the domain of the village or of the vocation to that of the world at large. We grasped in this way an ever greater meaning of reality. But we did not pass beyond this world of space and time, nor beyond the ideals which had worked upon the earthly existence of man. In so far as we attempt to do this with all our body, mind, affection, and will, in so far do we possess a genuine piece of religion. Do not let us make a mistake about that. But my contention is that even all this does not constitute the whole significance of life. We must move a step further; we must try to get a warrant that all the meaning, value, and significance which operate in the world and in human life have something akin to themselves somewhere at the very heart of the cosmos. In other words, we

obtain a kind of staple to fix fast all our values of the three other domains. It is of infinite importance that we should obtain something of this nature. For it is here alone that the very nerve of religion is to be found. We are here, not in a realm where mere words will suffice, or a mere assent to something that has no relationship with what has happened within the three other domains. Our sole object is to obtain a permanency and duration and an increase to the values obtained in the three other domains. When we reflect upon the enormous meaning and significance of the values of the three other domains, they appear to us to constitute higher degrees of reality than was possible on the level of any one of the three. It is, then, the deepest reflection of the meaning, value, and significance of all that results within the three domains which leads us to seek for their union, their final "compounding," and their final goal. We dare not leave all this that has meant so much for our personality at the mercy of alien elements—elements which appear often, in the course of human history, to sweep them away as an autumn leaf is swept before the wind. It is out of something like this that the idea of God arises. We grant a reality to all the best values that *ought to be*. This has been, in one way or another, the attitude of practically all the greatest personalities of human history. And this is the attitude of by far the greatest personalities of the present. There is nothing in the realms of science and philosophy to contradict

this attitude, but much, as I should have liked to show if space had allowed, to warrant such an attitude. Such an attitude is the only means of bringing mankind out of the relativity of things and out of the tendency of a superficial recurrence of things to a goal, fixed somewhere in the heavens, and constituting what human life shall somewhere, some time, be. This goal is forced upon us as actually existing on account of what these eternal values mean for us in the transformation of life as it passes through space and time.

Something of this nature lies at the root of the *spiritual* elements of the great religions of the world, and especially does it constitute the deepest meaning of the Christian religion. All religions, having to be realised in such a transient world as ours, have often clothed themselves with a good deal that is transient on account of the frailties of human nature. But the *essence* of the Christian religion does not consist in this clothing. That essence lies in the fact of the union of the human and the divine in the personality—in the soul—of the Founder of our Christianity. This was also the main meaning of Christianity amongst the immediate followers of the Master. This spiritual essence of the Christian religion, if it is worked out, is capable of making Christianity a universal religion, but if we lay greater emphasis on the clothing than on the substance Christianity as commonly understood can only remain at the best half-transient and half-divine. Space will not allow

me to do more than hint at the difference between this deeper spiritual meaning of religion and the traditional intellectual forms in which it is so often clothed. Each one has to endeavour to hold fast to the great values which come to human existence, and which are timeless in their nature, by means of working out, upon the various fields of life, the deepest possibilities of one's own nature. Our work to-day is to grant this reality to the highest ideals which present themselves to us on all the fields of life, and to cling hard to the conclusion that these mean something infinitely great for the future evolution of the individual and of the race towards heights as yet only dimly perceived. It could be shown how Prayer, in its deepest significance, means this, and is consequently as necessary for the personality as the air we breathe is for the body. Religion presents to us, thus, the forward view of the *infinitely more* that can find its way into personality and make its abiding home there. Religion is no less than this. As D. G. Rossetti says in the *House of Life:*

"Nay, come up hither. From this wave-washed mound
Unto the furthest flood-brim look with me;
Then reach on with thy thought till it be drown'd.
Miles and miles distant though the last line be,
And though thy soul sails leagues and leagues beyond,—
Still, leagues beyond those leagues, there is more sea"

CHAPTER VII

CONCLUSION

This little Book had to be brief, and consequently many portions of the field of life had to be treated in a fragmentary way, but I hope that enough has been said to the young people who read it to send them to treatises more exhaustive, and, more than this, bring them to catch their own deepest being in order to realise the highest values which offer themselves to man.

We started with the need of the working out of the possibilities of our nature for our own sake and for the sake of the world. It was shown that the grave problems which surround us cannot be solved satisfactorily by any power outside us. But a gradual solution is possible by means of the co-operation of the young generation, who are willing to educate themselves for the task.

It was shown that life starts with the fragmentary but ought never to finish with this. It has to bring all the fragmentary to a totality or whole, for the very reason that it is in such a synthesis the meaning, value, and significance of the fragmentary are to be found.

We passed on to show how the personality has to step beyond its own subjectivity if it is to grow in a manner worthy of the ideal man. Opportunities for such growth are to be found in the work which requires doing in our villages, towns, and cities. By means of this work we are helping towards the creation of a higher civic and national life than has hitherto appeared.

But our whole time cannot be given to this kind of work. Some vocation or other has to be chosen by us. All vocations fulfilled in the best way possible can be furthered for our own good and the good of our country. We are thus creating an ever new ability in ourselves when we constantly attempt to understand better and to carry further the work in which we are engaged. This work reacts upon the personality in a beneficial way.

It was pointed out further that the personality must look outside the civic and the vocational sides of life to the meaning and value of the physical universe, human history, and the great ideals of life. All this affects personality by deepening it and granting it a more expansive outlook.

We finally showed that the personality has to fix the experiences gained in the three domains upon a more perfect pattern or ideal that exists at the very heart of all that is and is to be. This gives our ideals a permanency otherwise unobtainable, and gives us strength and courage to be certain of a victory in the very midst of the struggle.

In all this we are working with our spirit, and in the degree we are doing this we are passing from lower to higher grades of reality. And as Mr. F. H. Bradley tells us: "Outside of spirit there is not, and there cannot be, any reality, and the more that anything is spiritual, so much the more is it veritably real."

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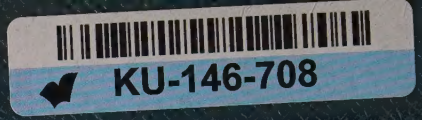
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